

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Amma* (*regarding*) what (*are*) they[z] mutually querying[1].	عَمَّ يَتَسَآءَلُونَ ١
2. *A’n* (*regarding*) the *naba’ey*[2] (*piece-of-significant-and-availing-news*) the great.	عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ٢
3. Which[x] they (*are*) in it[x] diverse/variants[3].	ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ٣
4. Not-at-all[4]; they[z] shall know.	كَلَّا سَيَعْلَمُونَ ٤
5. Afterwards not at all they[z] shall know.	ثُمَّ كَلَّا سَيَعْلَمُونَ ٥
6. Have not [*We*] made the Earth[w] *meha’dan*[5] (*facilitating bed/cradle/fixed expanse*).	أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَـٰدًا ٦
7. And the mountains stakes/pegs.	وَٱلْجِبَالَ أَوْتَادًا ٧
8. And We created you[b] (*in*) pairs.	وَخَلَقْنَـٰكُمْ أَزْوَٰجًا ٨
9. And We made your[n] sleep *sobatan* (*repose/ease*).	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ٩
10. And We made the night a *lebasan*[6] (*cover/wear*).	وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ١٠
11. And We made the day a *ma’aashan*[7] (*trying for livelihood-/living*).	وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ١١
12. And We built above you[b] seven *Shedadan* (*Heavens having strong/substantial construction/constitution*).	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ١٢
13. And We made a lamp *wahhajan* (*of intense-flame*).	وَجَعَلْنَا سِرَاجًا وَهَّاجًا ١٣
14. And We descended of the *mo’asera’te* (*water-bearing clouds*)[w] water[x] *thajajan* (*abundantly-pourer*).	وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ١٤
15. For([*We*] produce/emerge) by it[x] grains and sprouts[w].	لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ١٥
16. And gardens[w] entwined clusters[w].	وَجَنَّـٰتٍ أَلْفَافًا ١٦
17. Verily The Sunderance Day[8] [was] an appointment.	إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَـٰتًا ١٧
18. Day (*to be*) blown in the horn then *ta’tona*[x] (*obediently come you*[z])[x] (*in*) droves.	يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ١٨
19. And (*had been*) opened[w] the Heaven[w] so it[w] was doors.	وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ١٩
20. And (*had been*) propelled[w] the mountains[x] so were[w] it[w] a mirage.	وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ٢٠
21. Verily Hell[w] was[w] an ambush.	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ٢١

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[1] The querying people are those of Mohammad's (SAWS) time, *believers* and *unbelievers*! See كتب التفاسير!
[2] See the *Lexicon* attached to this *Translation* for “*naba’a*”!
[3] The word “مُختلِفون” =*variants/diverse*, that is some *believing* and others are *unbelieving* the message of Islam!
[4] The word “كلا” is an article of negation particularized for deterrence and prevention!
[5] The word “مهدا” has *several* meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse*! *Apparently all meanings could apply*!
[6] The word “لباسا” *primarily* means *inner clothing*, i.e. that clothing which comes *directly over the skin concealing what is underneath such clothing*, so the night hides (by covering) things by its darkness! See البصائر!
[7] The word “معاشا” is that which one *lives by* it or *in it*! See التاج!
[8] That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*!

22. For the tyrants a retreat/return.	لِّلطَّٰغِينَ مَـَٔابًا ٢٢
23. Waiting (*they are*) in it[w] epochs[9].	لَّٰبِثِينَ فِيهَآ أَحۡقَابًا ٢٣
24. Neither taste they[z] in it[w] a coolness nor a drink.	لَّا يَذُوقُونَ فِيهَا بَرۡدًا وَلَا شَرَابًا ٢٤
25. Except, *hameeman*[10] (*maximally heated/cooled water*) and a *ghassaqan* (*stinking-purulent liquid*).	إِلَّا حَمِيمًا وَغَسَّاقًا ٢٥
26. Requital harmonious (*befitting them/their deeds*).	جَزَآءً وِفَاقًا ٢٦
27. Verily they were, not *yarjona*[11] (*fearing*) a reckoning.	إِنَّهُمۡ كَانُواْ لَا يَرۡجُونَ حِسَابًا ٢٧
28. And they[z] denied by Our *Aya'te*[w] (*messages/signs/proofs*) *keththaban*[12] (*definitive denial*).	وَكَذَّبُواْ بِـَٔايَٰتِنَا كِذَّابًا ٢٨
29. And every-thing *ahssa*[13] (*comprehensively reckoned*) it[x] We inscriptively/bookishly.	وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ كِتَٰبًا ٢٩
30. So let-taste you[z]; so never [*We*] augment you[b] except a torment.	فَذُوقُواْ فَلَن نَّزِيدَكُمۡ إِلَّا عَذَابًا ٣٠
31. Verily for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*is*) *mafazan*[14] (*win-locale*).	إِنَّ لِلۡمُتَّقِينَ مَفَازًا ٣١
32. *Hada'eqa* (*walled-parks*)[w15] and grapes[16].	حَدَآئِقَ وَأَعۡنَٰبًا ٣٢
33. And *ka'wa'eba* (*maidens-virgins/with rounded and full breast*)[w] *atra'ban* (*to each agers-identical*).	وَكَوَاعِبَ أَتۡرَابًا ٣٣
34. And a goblet[w17] overflowing.	وَكَأۡسًا دِهَاقًا ٣٤
35.Neither hear they[z] in it[w] a frivolity nor *keththaban*[18] (*absolute lying*).	لَّا يَسۡمَعُونَ فِيهَا لَغۡوًا وَلَا كِذَّٰبًا ٣٥
36. (*That is*) a requital from your[t] Lord, a sufficing grant[19].	جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ٣٦
37. Lord (*of*) the Heavens[w] and the Earth[w] and what (*are*) between them both, *Ar-Rahman*; not they[z] possess from Him a speech.	رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا ٱلرَّحۡمَٰنِۖ لَا يَمۡلِكُونَ مِنۡهُ خِطَابًا ٣٧
38. Day ups[20] *Ar-Rooho*[21] (*Special Beings*) and the angels	يَوۡمَ يَقُومُ ٱلرُّوحُ وَٱلۡمَلَٰٓئِكَةُ صَفًّاۖ لَّا

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[9] The word "أحقاب" has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that "a year" is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3)! See التاج!

[10] The word "*hameem*"="حميم," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameem*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

[11] The word "يرجون" from "رجا" meaning: *feared*! But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أى ما خفتك," see اللسان!

[12] The word "كذّابا" is "مفعول مطلق"="مصدر," i.e. *infinitive noun*! So, to indicate that "*definitive*" is *prefixed* to *qualify* it!

[13] The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر!

[14] The word "المفاز" = "مكان الفوز," so it is a win-locale! See الراغب and الهادي!

[15] The word "حدائق" is a plural for "حديقة," which is by *definition must be walled* otherwise it is *not* "حديقة!" See اللسان!

[16] Invariably throughout the Qur'an when the reference is made to "الأعناب" the mention of for example the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "الكرم," *never ever* comes the mention of the "*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "العنب" as "الكرم," because surely the "الكرم" *is the Muslim*! And in another narration: verily only that "الكرم" *is the heart of the believer*! See نزهة المتقين؛ شرح رياض الصالحين! Refer to the attached list of *References*.

[17] Not linguistically *per se* but *conventionally* and *figuratively* speaking the word "كأس"= "*goblet*," in the Arabic came to mean the *goblet which contains* "الخمر," meaning *wine* or such *alcoholic* beverage!

[18] The word "كِذّابا" is an *infinitive noun* without a verb, see "ابن كثير!" So, it is a *absolute* lying!

[19] That is a grant so great until one says: "حسبي حسبي," i.e. *suffices me, that suffices me that*!

(*Arch Angel Gabriel*) (*manneristically in*) row; not speak they[z] except whom[p] permitted for him *Ar-Rahamano* and said [*he*] (*a say*) correctly.	يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾
39. *Tha'leka*(*afar-that-it/*)[x] (*is*) the day, the right; so whoever [*he*] willed *ittakhatha*[22] ([*he*] *took and made*) to his Lord *ma'aaban* (*retreat/return*).	ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾
40. Verily We warned you[b] a torment near; day looks the *mar'o*[23](*mature/perfect manliness possessor*) what advanced [w]his twain hands[w] and says the unbeliever: *yalayta* (*O, for a longing that*) I was a *tora'ban* (*crushed sand*).	إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

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[20] There is a *distinction* between "يقوم" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stand*" = "يقف!"
[21] See the *Lexicon* attached to this *Translation* for an elaboration on this word!
[22] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!
[23] See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, و the human= الإنســـان, و the person =الشخص, و the *mar'o* = المرء, being the mature/perfect manliness possessor! Although in English the word "*one*" seems to be an *acceptable approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way!